

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, FEBRUARY 8, 1900.

VOL. II, NO. 13.

Rev. J. R. Farish is authorized to receive, and receipt for, money for THE BAPTIST.

Pastor W. A. McComb, of Crystal Springs, paid our office a pleasant call on Monday. He is hard at work, but happy and hopeful.

Cards are out announcing the marriage on Feb. 14, of Miss Lillie Maie Pierce to Dr. Albert Bolling Kelly. We wish the young couple a happy and useful life.

An effort is making for the removal of Jefferson Military College from old Washington to Natchez. The movement is meeting considerable encouragement. This institution has an endowment of nearly \$50,000.

Senator Goebel one of the contestants in the recent election case in Kentucky was assassinated on the 30th ult., by some unknown party. The situation is very strained, and it would not surprise any one if further serious trouble follows. He died on Feb. 3rd.

We had a ride on train with Rev. J. R. Nutt, a ministerial student of Mississippi College. He went to Hermanville to preach in Pastor Ellis' place while he remained at home wrestling with an attack of La Grippe. We are glad to note his convalescence.

James Martineau, so long one of the foremost leaders among the Unitarians in England, died on Jan. 11, in London, in the 96th year of his age. Harriet Martineau was his sister. He is said to have been a thoroughly good man. His life was beautiful, but his theology was radically wrong. Both he and his sister wrote extensively and popularly. She was two years older than he, and died about 30 years ago.

A very prominent and valuable layman writes: "Our people are entirely too negligent in taking, *paying for* and *reading* the State paper. They seem to be given over to politics, society and money-making." But, if our pastors would lead out even as their interests in their own local work demands, a great many more would take, pay for and read our paper.

We have just received and read an interesting and appreciated letter from sister W. A. Charping, informing us that she and her good Christian husband are now domiciled in the thriving little city of Huntsville, Ala. They have quit "drumming," and Bro. C. is now a full-fledged optician in operation at Huntsville. They are boarding in the family of our cherished friends, Prof. W. J. and Mrs. Humphrey. They are all intelligent faithful Baptists.

While Mr. Moody was a Sunday-school pupil in Boston, Daniel Sharpe Ford, the late editor and proprietor of *The Youth's Companion*, was his Sunday-school teacher. Mr. Ford was a sound Baptist of broad views. He was a man so modest and unobtrusive, that he was scarcely known beyond the limits of Boston. His *non de plume* business name was Perry Mason & Co. He made *The Companion* what it is—a mighty power for good all over the United States and Great Britain.

In Greater London there are 277 Baptist churches. A speaker said "that it was his experience in constant visits to London and partial residence there that in every progressive movement be it social, municipal, educational or religious, Baptists were always found at the front."—*Exchange*.

So it ought to be and will be everywhere when Baptists understand their duty and meet their obligations.

For something like eighteen years Dr. J. O'B. Lowry has been pastor of Cavalry church, Kansas City. Everybody had come to consider him as grown immovably to the spot. Certainly he had grown deeply into the lives and hearts of his people. If the church accepts his resignation, which they declined a few years ago to do, he will be closing one of the longest and most successful pastorates in the State.

On account of the presence of small pox in the school, *The Mississippi Normal College* at Houston has been suspended four weeks, but will resume work on Feb. 13. There was only one case of small pox and four of verio-roid, Mrs. Abernethy being one of the four. The boarding-house has been fumigated and renovated until there is no danger of further spread. Our sympathies have been very much drawn towards Prof. and Mrs. Abernethy on account of the loss recently of their only son and of the great loss they sustain from suspension of school.

Dr. W. T. Lowrey was a welcome visitor to this office a few days ago. His reports of the College in general are full of encouragement. With his characteristic wisdom and indomitable energy, seconded by his corps of noble colleagues, the college work must move forward. The college's present achievements are causes of denominational gratulation and inspiration. The influence of our college are more than State-wide. Let each of us see to it that this wave of influence rises higher and higher, and reaches wider with each passing year. THE BAPTIST stands ready to help this worthy institution in every possible way.

The following are the principal religious bodies in this country with their present membership as given by the Independent: Roman Catholic, 8,446,301; Methodists, 5,809,516; Baptists, 4,443,628; Lutherans, 1,575,778; Presbyterians, 1,560,847; Disciples, 1,118,396; Episcopalians, 709,326; Congregationalists, 628,234. Congregationalists and Disciples gained 3 per cent., Lutherans 2.6, Baptists 2, Episcopalians 1.5, Presbyterians 1.2, Roman Catholics .6, Methodists .5.

That there is such a thing as Americanizing the Catholic church of this country cannot be denied by no one who contrasts its character here with what it is in the purely Catholic countries of this continent. The changes have been for its purification and spiritual elevation. One of the changes which the priest, we are informed by *Griffin's Journal*, are frequently deploring is the fact that the people are becoming negligent in paying money for masses for the dead. This illustrates the gradual purification of the doctrine of the church as it is lived rather than taught. The intelligent people cease to have faith in the efficacy of such purchased masses to deliver their friends from purgatory.

Why is not 1900 a leap year?—*Calendar*.

No year ending a century is considered a leap year, unless the *number* of the century is divisible by 4. Thus 2000 is a leap year, but 1700, 1800 and 1900 are not. The explanation lies in the fact that the solar year is about 11 minutes, 10 seconds shorter than 365 1/4 days; hence the addition to the calendar of one day in four years is too much. In the course of centuries the error amounted to several days. In 1582, to obviate this, Pope Gregory omitted 11 days and provided that the year ending each century should have 365 instead of 366 days, with the exception stated above. This Gregorian calendar was adopted in Great Britain in 1752, when 11 days were struck out of the month of September.

Many Thanks.

Many of our Associational churches have kindly forwarded me copies of their minutes, for which I wish to extend hearty thanks. I hope to have every Association of the State represented in the Annual Statistical report, but to do this I must have the minutes. Don't forget this, brethren. It would be too bad not to have your pastor's name and postoffice appear in the Ministerial register. Look after this brother Clerk, by sending me a copy of your minutes.

A. J. MILLER.

Yazoo City.

John the Baptist as a Preacher.

C. C. PUGH.

"There came a man sent from God whose name was John." John 1:6.

When God has a work to be done he always finds a man to do it, and this man is always fitted for the work. God, in his providence, has made men to differ, else the right man might not always be sent to the right place at the right time. It was Wilberforce who said that, if it were not for the superintendence of an unerring providence, "a great poet might be produced when a great general was needed, or a wonderful financier might be given to a horde of savages." But God makes no such mistakes. When the hour strikes, the right man is ready. When the time was ripe, Elijah came forth; when the Gentile world was ready for the gospel, a Paul was sent to them; in the fulness of time a Luther had ninety-five theses ready to nail to the church door at Wittenberg; at the proper time a John the Baptist made his appearance. These, and numerous others who might be mentioned, were prepared for their particular work. Who but an Elijah could have stirred Israel from centre to circumference? The whole early training of the Apostle Paul was an unconscious preparation for his mission. If John the Baptist had been a soft-handed, fashionable gentleman, wearing fine clothes, and dealing in honeyed speech, he never could have aroused a wicked and perverse generation to repentance.

All we know of John's history for the first thirty years of his life is told in one verse: "And the child grew and waxed strong in the Spirit, and was in the desert till the day of his showing unto Israel." While historical information concerning him is meagre, yet, from what we have, we can form a very clear and lively conception of his general appearance and characteristics. A veritable child of the desert, living a rigidly temperate life in the open air, he probably became strong and vigorous in body as well as in spirit. His figure must have been striking; his posture and traits depicting an iron will; possessing an earnestness deep and holy, yet not hard—love in the garb of severity. Like Elijah he was not a writing prophet, but left his work to be recorded by others. John was a great preacher as well as a great man, and as a preacher, he possessed many characteristics which we may study with profit. Let us note a few of the most prominent ones.

1. He was divinely commissioned. He was no self-appointed messenger, took not the honor unto himself, but was called of God, and separated unto his special work. The Old Testament prophets wrote concerning him. We read in Isaiah: "The voice of one that crieth. Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God." In Malachi we read: "Behold, I send my messenger, and he shall prepare the way before me." Again, Malachi writes: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come." These are some of the inspired utterances of the old dispensation. As the prophets looked down the ages, they saw John who was to be

the last of them all, and the greatest of them all because he was to stand nearest the King. Not only did the Old Testament seers prophesy concerning him, but the angel Gabriel came from God to confirm their words to his father and mother.

Christ himself everywhere recognized the prophecies just quoted as having reference to John. Jesus knew him as his own precursor, came to him to be baptized; and paid him a compliment that no other man has ever received. John was not only a prophet, but the fulfilment of prophecy.

The Apostle John also tells us that he was "sent from God," and Luke says: "The word of God came unto him." He was in the wilderness when the word came—a likely place to hear the voice of God. Being thus identified there was no escape for John, and no wonder he struck the world with such irresistible force.

Even Herod, the wicked and most licentious man of his day, recognized and bore testimony to John's great power and influence with the people, in his effort to get him to sanction his own wickedness; and when John dared to denounce the King's sin to his face, even after he was shut up in prison, Mark says (6:20), "Herod feared John, knowing that he was a righteous man and a holy." Though he was perplexed when he heard John, yet "he heard him gladly." After he had cut off his head, and the fame of Jesus reached him, he said: "This is John the Baptist; he is risen from the dead; and therefore do these powers work in him."

Thus we see that John was a divinely commissioned messenger. The prophets of old fore-saw him; the angel of the Lord announced his coming; Jesus himself bore testimony to him; his contemporaries, both friends and enemies, recognized his influence; his words and work proved the claims that were made for him. A divinely commissioned messenger, with a divinely sent message, was John the Baptist.

2. His preaching had the merit of adaptation. John's whole training was a preparation for his specific work. The first thirty years of his life were spent in comparative seclusion. While his parents belonged to the priestly order, and might have reared their son in luxury and idleness, yet God's hand was in it, and had other training for him; the desert must be his training school; nature and nature's God must be his teachers. Most of God's best servants in all ages have come out of obscurity, sometimes poverty.

John's preaching was to the point; everything he said and did was aimed at the specific need of the people, and looked toward immediate practical results. He had not spent thirty years of his life studying and praying over the conditions of the race, preparing for his brief ministry, merely to waste his time and energies in dealing in aimless platitudes. He knew human nature; had read aright the signs of the times; was thoroughly acquainted with the vices of his day, and when the time arrived for him to speak, he came forth in the Spirit and power of Elijah, and lifted his voice in no uncertain tone against the prevailing sins of the people. Great multitudes were attracted to him, and

to all, he said: "Repent." The first recorded utterance we have of this desert preacher is: "Repent ye; for the kingdom of heaven is at hand." Such a message was exactly what the people needed, because it was an apostate age; the people had wandered away from God; their worship was a lifeless formalism.

For each special class he had a special message. To the multitudes at large he would prescribe practical righteousness. The publicans were the taxgatherers, and often practiced the most heartless extortion—to these he said: "Extort no more than that which is appointed you." The soldiers were often cruel and overbearing, and sometimes the occasion of uprisings and revolts, a violent, discontented class—to these John said: "Do violence to no man, neither exact anything wrongfully; and be contented with your wages."

Specific, pointed preaching is one of the great needs of our own day. The people do not like for the preacher to get too close to them; they want a soft, soothing kind of a gospel that will not admit of a personal application. They are saying to God's messengers as Israel did in Isaiah's day: "Prophecy not unto us right things, speak unto us smooth things." So long as the preacher talks about national sins, and advocates "reforms," so long as he sets up a Satan of straw, or holds before the people some imaginary evil, and pounds away at that, they can sit in their cushioned pews and witness the combat with perfect complacency. The people demand that the preacher shall have something to say when he goes into the pulpit, which is as it should be—but they want it understood that he must point his gospel musket towards the sky, and let the explosion take place in the air, and they are pleased with the vanishing echoes, and go away praising the elegant preacher and lovely sermon. But if the explosion takes place in the congregation, and a few get hit, they go away feeling that it was not good to be there. The world needs preaching that will disturb self complacency. A very great compliment that, which Louis xiv, paid to Massillon, his court preacher: "I have heard many great preachers, and they have made me thoroughly satisfied with myself. But everytime I have heard you I have been dissatisfied with myself." O, for a host of John the Baptists who can make men and women dissatisfied with themselves. People need to be aroused not comforted.

3. Another prominent characteristic of John was his consuming earnestness. He had not spent thirty years of his life brooding over the great sins of his people, to come forth and trifle with such issues. His very soul was on fire with the message that God gave him to deliver. The kingdom of heaven was at hand; he could see the wrath to come, and Israel was not ready. The ax was lying at the root of the tree, the coming One was already near, with the fan in his hand—he saw that there was much chaff, but little wheat. With such thoughts as these surging in his bosom, he could not but be thoroughly in earnest.

Earnestness is a chief characteristic of the efforts of every successful minister or Christian worker. A half-hearted indifference

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can not affect the world. These bright "poker sermons" as Mr. Spurgeon called them can not stir a sinner's heart. He says many sermons of the present day are like the pokers found in some fashionable drawing rooms—to be looked at but not used; they are bright, long, and cold, but not power enough in them to kill a cock roach or a spider, certainly not enough to quicken a dead soul. Eternal issues are involved—we need to be in earnest.

4. He was fearless—not afraid to deliver a whole message. Jesus said to the multitudes concerning John: "What went ye out into the wilderness to behold? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment?" John had a work to perform, and he was sure he had a commission from God to do it, and so he went about it with as much zeal and earnestness as if he were the only man in the world who could do it. Having such convictions, of course he was not afraid. He had not spent thirty years in the desert, subsisting upon locusts and wild honey for nothing. He felt that he was doing the very work that God wanted him to do, so long as he did it, God would take care of him, though the world should oppose. God never sends his soldiers on a warfare at their own charge, but stands by them even unto the end of the days.

When the Pharisees and Saducees saw that it was a fashionable thing to receive baptism at the hands of this new teacher, they came to him and demanded baptism. But John knew them and was not afraid to expose their hypocritical purposes: "Ye offspring of vipers!"

Neither was he overawed in the presence of kings and princes; he could stand before the highest earthly dignitaries and tell them of their sins, though it imperilled his head. He used no veil in the presence of sin, and used no gloves in dealing with sinners. O, for a holy boldness that will make the messengers of God declare the whole message! I am persuaded that we, as ministers, deal too much in sweeping generalities; we are afraid to point out special sins and denounce them by name. There is a garb of mock modesty which many people seem to wear only at the house of God, and it has sealed the lips of many of God's messengers. It is no longer in good taste to call a spade a spade, and a hoe a hoe. Some church members can stand about the streets, listen to, and even engage in, conversation that is foul and indecent; they can listen to, and laugh at, blasphemy against the name of God himself, without a blush. But when they enter the sanctuary they don their modest robe, and the preacher must be careful what he says else they are shocked! The great need of both pulpit and pew is clean hands and pure hearts; then we will be shocked not because the preacher dares to denounce some hideous sin, but because such sins actually exist in our midst.

Christ was, not afraid to speak plainly, as we see from his language in the 23 chapter of Matt. The early apostles faced every form of danger that they might declare the things which they had heard and seen. At the risk, and sometimes at the cost, of their own lives,

they went everywhere preaching the gospel, denouncing and warning against sin, in the hut, on the highways, in the synagogue, on the streets, in the courts of kings and princes. Like John, they were filled with the Holy Spirit, who is the spirit of boldness. "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sin."

5. The last characteristic of John as a model preacher, which I will mention, is his humility. If ever a preacher on earth had an excuse for being puffed up and conceited, it was John the Baptist. He had never been to college so far as we know, and had no degrees, no titles; he performed no miracles, wrote no books, but simply preached. Great multitudes flocked to hear him from Jerusalem, Galilee, and Samaria. His church was the wilderness—no gothic roof, no stained windows, no gilded candelabra, no cushioned pews, no pipe organ, no hired choir, used no catchy themes—yet he drew the crowds—men rich and poor, high and low, women and children, mothers with babes in their arms, Scribes, Pharisees, publicans. He didn't preach John the Baptist, but the great burden of his message was REPENTANCE. How easily could he have passed himself off as the Messiah! Many thought he was. "I am not," says John, "but there cometh one after me who is mightier than I, whose shoes I am not worthy to unloose." The authorities at Jerusalem appointed a committee of priests and Levites to go down and interview him, and ascertain who he was. "Art thou the Christ?" "I am not." "Art thou the prophet then?" "No." "Well, tell us who you are so that we may return answer to those who sent us." "You may go back and tell them I am only a voice." What a chance he had to make some great claim for himself! and yet what humility! The man who was heaven-sent and heaven-named; the man whom Christ paid the highest compliment,—willing to be nothing—simply a voice, yet, what a voice!

When John had reached the height of his popularity; when the multitudes would have acquiesced in any claim he might have made for himself, Christ appeared, and over the heads of the great throng rang out his words of introduction: "Behold the Lamb of God," which he knew would turn all eyes from himself to the Christ. And after Jesus had been baptized, and was beginning his public ministry, some of John's disciples came to him and said: "That man who was with you beyond Jordan, and to whom you bore witness, is over yonder baptizing, and all men are coming to him." To which John replied: "Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He is the bridegroom; I am only his friend, and as such I rejoice greatly because of his voice. He must increase but I must decrease."

The men whom God has most signally used to bless the world in all ages have been men of deep humility. God can't use any man that is full of selfish pride. A conceited person of any class is bad enough, but a conceited preacher—what possibly can God

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think of him? This seems to be one of those subtle wills to which ministers of the gospel are peculiarly exposed. What have we that we have not received and if we have received it why be puffed up? We are nothing except as God makes us and uses us.

It is told of the lamented Moody, that when he met for the first time "Uncle John Vassar," that devoted and successful lay evangelist, a friend of both introduced them. With a glow on his face, Uncle John grasped Moody's hand, saying heartily: "And this is dear Bro. Moody! I am glad to see the man whom God has used to win so many souls to Christ!" "You say rightly, Uncle John; the man whom God has used," said Moody; then stooping down, he took up a handful of earth, and pouring the dust from his hand, added: "There's no more than that to Dwight Moody except as God uses him."

When our Savior had performed the most humble act of service to his disciples he said to them: "I have given you an example that ye also should do as I have done to you."

The Devil's Parlor.

My friend, Rev. W. K. Red, has written a book let on the modern dance under this title. I wish to commend its careful reading especially to parents. Mothers ought to take in the startling and well established facts presented. Write to the author at Hecla, Miss., and get the book.

H. F. S.

From Nottingham, England.

DEAR BAPTIST:

Will you please make request for special prayer to God for our evangelistic meeting in Christ Church, Westminster Bridge Road, London, England. Rev. F. B. Meyer, M. A., pastor, beginning Feb. 18th. We are looking for a mighty time of blessing. I hope to be in dear old Mississippi during the early summer. God bless you and your work.

I remain yours very faithfully,

GEO. ROBERT CAIRNS.

Items From the East.

On Wednesday night, 24th inst., Bro. James F. Modre and Ben A. Short, were ordained as deacons of the Forty-first Avenue Baptist church, Meridian. The presbytery, in connection with Pastor McCain was Dr. Hackett and Pastor Johnson, of Fifteenth Avenue church.

Bishop Farish has resigned the charge of Seventh Avenue church, and expects to take other work. Elder J. D. Cook is to enter upon his mission at South Side and Georgetown the first of next month.

Word comes from Rev. Sid. J. Williams that he is holding a good meeting in Duquoin, Ill. His wife is with him as a helper in the music, and of course, Brother Brown is along with his harp. The papers up there give glowing accounts of his success. Bro. W. goes next to New Orleans, it is stated.

L. A. DUNCAN.

Forward is the Word.

"The News refers with special pleasure to the general outlook in the State. A new era seems to have taken root in every section of the commonwealth.

"The people who own, and contribute to the support of the government, have begun to think for themselves, and realize that a liberal policy in regard to the investment and just protection of capital insures that degree of prosperity that prevails in other and more prosperous states. Comparatively, we have but few railroads and few factories. Each is dependent on the other—one cannot exist and prosper without the aid of the other.

"Mississippi has an area of 46,810 square miles—reduced to acres, possesses an aggregate of 20,953,400. The variety, fertility and value of these lands are unsurpassed. To develop their untold resources is a work in which all can proudly engage. The needs are more railroads and more factories. The demagogue's cry against railroads should be no longer heard. Spiteful and vindictive legislation against railroads should no longer find a lodgment in the bosoms of fair-minded legislators, because such interference with these great industries reacts upon the material interests of the people and produces discontent and unrest.

"Gov. Longino, in his splendid inaugural address, has given the keynote in this regard—that is, in declaring that the highest prosperity, material advancement and progress is dependent upon the liberality of its policy in respect to the investment, protection and encouragement of the industrial interests of the state and people.

"Any policy having for its object the oppression of the great factors of progress, is not only unwise but destructive.

"The various lines of railroads, now in operation in the state, should, and it is to be hoped do, commend themselves to our most favorable consideration; others are projected and being constructed, and when completed will confer lasting benefits on the State.

"Railroads induce factories. Mississippi is the second largest cotton-growing State in the union, and ought to be the greatest cotton manufacturing State in America.

"With railroads and factories, our State would soon be abreast with her more prosperous sisters. Our legislature should demonstrate breadth and wisdom—refrain from unfriendly legislation towards railroads and other industries and get on a high prosperous plane.

"The following from the *Clarion-Ledger* is worthy of the earnest consideration of the people of the State. Compromise and concession are not unfrequently far better than litigation. Attorney's fees eat big holes in recoveries. A reasonable sum to end litigation is often better than a prolonged lawsuit, where loss of all is involved.

"Now that the State is on the eve of making large appropriations for needed improvements and enterprises that will involve an extra burden, in addition to the regular appropriations, it might be timely for the legislature, before these appropriations are made, to look into the question of settling the large railroad tax suits, and the realization by com-

promise, if that be possible, of ready cash towards meeting these first outlays without taking so much directly from the people by taxation. It may be that something can be done in this direction which would not only put the State in ready financial condition to meet the first outlays on the heavy improvements and buildings necessary, but would tend to bring about the era of good feeling so much emphasized in the admirable inaugural address of Gov. Longino."

The above reprinted from *The Brandon News* is worthy of our very careful consideration. It is a very easy matter for an individual or a State to overreach itself in its expectations. This is a time that seems most auspicious for the material development of our great State. Let us not take such an attitude towards capital as to make the situation forbidding to capital seeking investment in our midst. A reasonable compromise of the pending railroad suits will, in our judgment, be better than to press these companies, with a possibility of recovering nothing; and, even if we should gain the suits, the expenses of lengthy litigations, might bring the amount lower than the compromise would put it.

Our Prime Object.

As a denomination, as churches, as individuals Christians we have many departments of Christian endeavor, and objects worthy of labor and earnest prayer. The fields of our activity are none too broad. The streams of our benevolence do not flow too deep and wide. The wisdom of our plans of organization and systematic work are not called in question.

But it seems to me that there is a prime object to which everything else should tend. That we have made splendid progress along the lines of benevolence and educational work can not be denied, and that it is possible and practicable to make still greater strides is a fact beyond dispute. But it is possible that our zeal for the success of these praise-worthy objects may sometimes blind us to the prime object of all our work which is the conversion of sinners.

The mission of Christ into this world was "to seek and to save that which was lost." Paul says: "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

"Eighty-nine thousand two hundred and one" net gain to the Baptist ranks last year is no mean report. But when we think of the vast field we occupy, and the immense amount of talent and treasure, that we use, and the small per cent. of conversions among those to whom we preach it is sad. And when we think further of the comparatively few of the unconverted who attend regularly upon the ministration of the word, though it is in easy access of them, it becomes alarming.

Do we really work and pray for the conversion of sinners as our paramount object? A few men seem to do this, and O, what glorious results follow their labors! No one could have been in the company of the late D. L. Moody five minutes and not have been impressed with the thought that his first desire was the conversion of sinners. As I read

the biography of our great preachers in Virginia and Georgia of a hundred years ago and more it seems to me that they were more direct in their preaching and aimed more at the conversion of sinners in every sermon than we do.

It is wonderful to see how Spurgeon made this the object of all his sermons. Should we not all pray and work for a genuine revival in the conversion of souls?

J. B. SEARCY.

Graces of Time.

It is a joy to write some things; of others it is a sorrow. We joyfully note the news of prosperity and spiritual activity; but with sadness chronicle the departure of friends—even though realizing that they have gone to their heavenly home.

The B. Y. P. U. of 41st Avenue church had a pleasant and we hope a profitable meeting last Sunday afternoon. By the way, the Sunday school is looking up encouragingly; it starts the year with an enrollment of 116—after 39 removals of last year and 22 graduations.

Pastor McCain has his hands full of work, and congregations are increasing. Among the most faithful attendants is our brother Guy—whose modification is marked and conduct and conversation consistent. He declares his love for the church.

On the other hand we are called upon to mourn the death of a valued friend—Mrs. Jennie L. Gary, wife of Bro. Jno. H. Gary, formerly of this place, but now of Gulf Port. She was an earnest, active Christian; only held back from greater work by bad health. Sister Gary was the daughter of John L. Lancaster, of New Orleans before the Civil War. She spent her earlier days in that city. The family resided in Jackson, Tenn., at the time of her marriage, and the remnant have their home there still.

She leaves a disconsolate husband, a step-mother and a number of brothers and sisters. Her death was not wholly unexpected; but the messenger came this morning, while she was sojourning in this city, and took herspirit to its everlasting rest.

L. A. DUNCAN.

January 31, 1900.

That Tupelo Church.

Some time since I stated in the Baptist that in the effort of the Tupelo saints to build a new house of worship Sister Pegues had an elegant silk quilt on which she wished to realize \$50.00 in shares of \$1.00 each in order to help on the work. These shares have not yet all been taken and sister Pegues is still in a receptive mood. I have been to Tupelo and seen the location of the new church and learned something of the great need of a new house of worship there. The location is one of the most desirable, if not the most desirable, in the town for a church, and the Baptists there very much need to have their new church completed. Let every Baptist who is willing to help in a most worthy cause send \$1.00 to Mrs. Mary Reed Pegues, Tupelo, Miss., and help these people in the important town of Tupelo in their building.

L. S. FOSTER.

The Proposed Century Celebration—1900-1901.

From the number of letters that come to me, and the appeals to attend special "Centennial meetings," I greatly fear that, in many cases, the true aim of this Centennial movement is not being realized. As far as I have been able to understand the meetings thus far arranged for, they are hardly more than missionary rallies, or mass meetings. Some of them are even used for high-pressure appeals for immediate contributions and subscriptions. Nothing could be farther from the real purposes of this movement. A glance at the Minutes of the Southern Baptist Convention for last May, pages 31-32, will show this to be true. The Southern Baptist Convention contemplated in this movement an earnest, honest effort to bring the denomination up to a higher plane of religious life and work. It proposed in this movement to do what it has practically failed to do heretofore; that is to try to carry out that part of its constitution which says the Convention was organized specially for the purpose of "eliciting, combining and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel."

In the effort to accomplish this purpose, the Convention recommends efforts along certain definite lines. And all meetings that are held as the result of this action ought to keep the specific aim of the Convention in view. Otherwise, whatever good the mass meetings and missionary rallies may do, they most certainly will not reach the true aims of this celebration of the century. I venture, as the Chairman of the Committee appointed by the Convention, to suggest, most respectfully, to the brethren that they make sure, in arranging for their meeting, that they have grasped the real idea of the Convention, and that they also make sure that the program which they use be such as to work directly and always to the end in view. Otherwise, as Dr. Broadus used to say, we shall "aim at nothing and hit it every time."

The Committee appointed by the Convention is now arranging a program for these meetings, in strict accordance with the purposes of the movement; and it will soon offer this program to the brethren as at least suggestive of the subjects that ought to be discussed. Of course, the brethren will be free to alter this program, or adopt another in its place, as the local conditions may indicate. Inasmuch, however, as this is a special movement for a special purpose, it would certainly seem that there should be some sort of unity in the meetings to be held. And there is hardly any other way to secure this except by adopting, in the main, at least, some regular program. The Committee has also arranged for the preparation of a special line of tracts covering all of the subjects suggested in this program.

Thus definite arrangements are being made, just as fast as possible, for securing the desired unity, and for affording all needed help to those who do the speaking. Would it not be wise, brethren, to wait awhile, and then work with this sort of concert of action, rather than to run the risk of promiscuous, and, to some extent, haphazard arrangements for programs

and meetings. It is quite possible to do the proposed movement harm by meetings which are not in accord with the main idea. If brethren already have meetings in mind, and cannot wait until the programs and literature are prepared, I will, if they will write to me, send them a list of subjects that will bear upon the end in view.

F. H. KERFOOT,

Chairman of Committee of Southern Baptist Convention.

P. S.—Every brother who has written me about a meeting, almost without exception, insists that the Secretaries of all the Boards must be present at his meeting. Poor Secretaries! It is hoped that about fifteen thousand of these meetings will be held in the next twelve months.

Moody's Conversion.

When Moody came to Boston his uncle made it one of two conditions that he should go to Sunday school. There was an eternity of importance in that requirement, says Dr. J. O. Adams. Providence had particular charge of this part of the matter. When the boy of seventeen appeared at the Mount Vernon Sunday school in Boston, he was put in Mr. Kimball's class. "I told him that the lesson was in the third chapter of John, and handed him a Bible," says Mr. Kimball. "Then he began at Genesis to hunt through to John. The other boys winked and nudged one another. I handed him my Bible, open at the place, and then we went on.

"Years afterward he said that he made up his mind to stick to the man who did him this good turn. After awhile I determined to speak to him about his soul, and I went over to Holten's shoe store. I found Moody in the rear of the store, wrapping up shoes and putting them on the shelf.

"I went up to him and placed my hand on his shoulder. I do not know just what words I used, nor could Mr. Moody tell afterward, but I felt that I made a very weak plea for Christ. I simply told him of Christ's love for him, and the love Christ wanted to return. That was all there was to it. It seemed that the young man was just ready for the light that then broke upon him, and there, in the back part of that shoe store in Boston, the future great evangelist gave himself and his life to Christ."—*Watchman*.

Enigmatical Preachers.

BY ST. CLAIR LAWRENCE.

Paul was a preacher, a missionary, a minister of the gospel pre-eminently useful. Do you ask why? Not because he was especially eloquent above ordinary men. He was not that, but he was a wondrous success in his calling because he preached earnestly, continuously, and intelligently with plainness of speech Jesus Christ and him crucified.

Young ministers, do as Paul did and your life shall prove a success, however gloomy the outlook; but there is another class of "big preachers." These are seemingly blind to all plain, simple, gospel truth, such as Paul preached. Their highest ambition is the interpretation of Bible puzzles. They are mighty at home in Ezekiel and Revelation;

can give you the exact dimensions of the New Jerusalem to a scribe. They are prepared to furnish correct bulletins of the battle of the Armageddon. They can tell you all about Melchisedec and Paul's thorn in the flesh, and as to the origin of the devil, that's easily answered. Which do you most admire.

Do Not Forget.

TO THE BAPTIST:

"Bear ye one another's burdens" is Scriptural—is Christ's law. He bore ours, of sin and shame. To the brotherhood of the State I write to beg you dear fellow Servants not to forget that at the Convention in Hazlehurst that we assumed the church debt of the brethren in Jackson. Now brethren, let us put our gifts together, pay the debt and get this little burden off of our shoulders. Because, 1st. *We are able to do it.* 2nd. *We agreed to do it.* And 3rd. *That we may take on a larger one.* God wonderfully blessed us last year—over 85,000 baptisms last year—this calls for larger outlays. Then there are so many other and needy places begging for and must have help—Yazoo City, Gulfport, Lula, Hammond and others. Men of Israel came to the rescue. God is with us, the cause demands it, the time is propitious, and we are able. Oh, for the infilling of the Holy Spirit, entire consecration to the Lord. Then the victory, then the shout of triumph, then we lay the burdens down and with eager grasp receive the crown. God bless you all. "Thy Kingdom Come." Amen.

ALEX. A. LAMAX.

Batesville, Feb. 5th, 1900.

"The Preacher Must Study."

After reading the article, under the above caption, in your last issue, from Dr. Venable, I am more convinced than ever that, the preacher must not only study, but he must study right.

Many a poor, plodding soul will turn from the reading of his exposition of these passages, and especially the first, wondering why the Doctor did not tell us about it sooner.

If he will now tell us that, the sermon on the Mount holds good only for "the disciples," that the Great Commission was intended only for the eleven Apostles, may be then we can begin to see where are all "at."

W. P. PRICE.

The Fear of the Lord.

The fear of the Lord so highly commended gives satisfaction rather than uneasiness.

"The fear of the Lord is the beginning of wisdom." Ps. 111:10.

"The fear of the Lord is to hate evil."

Prov. 8:13.

"The fear of the Lord prolongeth days."

Prov. 10:27.

"Whom shall I fear? The Lord is the strength of my life." Ps. 27:1.

They that fear thee will be glad. Ps. 119:74.

Perfect love casteth out all fear that hath torment. John.

L. R. B.

Our Book Table.

"Taxation in Mississippi," by Charles Hillman Brough, Ph. D., has just reached our book table. Dr. Brough's treatment of this subject evinces profound research, compiled with a keen insight into the conditions prevailing from time to time in the progress and development of our great State. Dr. Brough was selected by the Johns Hopkins University to do this work. It is saying very much to say that he has reflected credit upon the institution which appointed him to this work, but it is even truer. Dr. Brough is, for a man of his age, one of the most thorough and painstaking scholars among us, and withal an exemplary Christian.

The Agency of the Holy Spirit is the title of a small book which the Mississippi Baptist Publishing Co. has just printed. The book is written by Rev. R. M. Perry, of Highland, Miss. It consists of about 50 pages, and is divided into fifteen chapters. It is a readable book and sound to the core, and will prove instructive and stimulating to those who will give it a careful reading. Those desiring the treatise can obtain it by writing to Rev. R. M. Perry, Highland, Miss.

Romanism in Its Home, is a book of 300 pages written by Rev. John H. Eager, D. D., with an introduction by Rev. John A. Broadus, D. D., and published by The American Baptist Publication Society. Price, \$1.50. The volume is divided into thirty chapters. A large variety of topics are treated, setting forth various features and phases of Romanism.

One who carefully studies this book will be fairly well informed as to the doctrines, practices and customs of Roman Catholics where they are left without the modifying influence of Protestantism.

The style of the writer is almost absolutely unobjectionable. The language is chaste and expressive, and marked by a smooth flow, which renders the book very readable. The structure of the sentences is almost faultless. Upon the whole, the book is above the average modern book.

Dr. Eager was pre-eminently fitted for giving to the Baptist people a book of this kind, having resided for many years in Italy, where he could see Romanism in full sway. He is not given to overdraw matters, but is a very conservative and conscientious writer. He has seen the Romish doctrines in their fullest interpretation and application. In a word, he has seen Catholicism in its practical workings and bearings. No Baptist library is complete without this charming book. Another reason why Mississippians will want this book is that Dr. Eager is himself a Mississippian.

Love and Roses, a ballad with words by Mrs. Moyselle Wells Anderson has just reached our table. It is published by Balmer & Weber Co., Music House, St. Louis, Mo. The music is charming, and the words fairly breathe the essence of the soul's affection.

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The authoress is the estimable wife of our life-long friend and brother, Hon. Geo. Anderson, Representative from Vicksburg.

This music which, be it understood, is of a high-class, can be had by writing the authoress at Vicksburg, or by calling on the firm of Patton & White, Jackson, Miss. Price 50 cents.

The Voice formerly of New York went west and united with another prohibition paper, and the union was called *The New Voice*. More recently *The New Voice* and *Chicago Lever* consolidated and the new paper is called *The Voice Lever*, and is the only national prohibition paper. *The Voice* did a fine service, and *The Voice Lever* promises to antagonize in a vigorous manner the traffic and use of intoxicants of every form. The new paper can be had for one (\$1) dollar, by sending remittance to *The Voice-Lever*, Chicago.

Foreign Mission Rooms, Richmond, Va.

TO THE BAPTIST:

It gives me great pleasure to see the success which you are making of *THE BAPTIST*. You have certainly had a trying ordeal, having passed through two yellow fever quarantines, yet the paper has grown stronger and stronger, brighter and better. I wish you could get it into every Baptist home in Mississippi. It would prove a blessing indeed.

A MISSISSIPPIAN FOR BRAZIL.

The Foreign Mission Board on Dec. 28th appointed Miss Aylene Goolsby as missionary to Bahia, Brazil. She was raised at Oxford, Miss., and has for several years been teaching among the Indians. This young sister made an excellent impression on those who met her. We believe she will make a noble missionary.

OTHER NEW MISSIONARIES.

At the convention in Louisville last May the Foreign Board was instructed to send out a large re-enforcement to the foreign fields. Already eleven new missionaries have gone and four others will sail in February. Two of these new missionaries, R. W. Hooker and Miss Goolsby are from your State. Surely Mississippi has furnished us some of the noblest workers we have on the foreign fields. Only think of E. Z. Simmons, J. G. Chastain, Mrs. R. H. Graves, A. C. Watkins, E. N. Walne, and W. T. Lumley.

These last two appointed will we believe prove among the best.

CONTRIBUTIONS.

We are glad to report that the contributions so far this convention year are ahead of what they were last year. While not enough has been received to cover all expenses yet there has been a very gratifying increase. It is costing a large sum to put the new missionaries on the foreign fields but in many quarters at home a new interest has been awakened and it has taken tangible form in enlarged contributions. Many churches are giving from 50 to 100 per cent more than formerly and with some churches there is an even greater increase.

THE PASTORS.

We rejoice to see the deep interest which is being taken in the work by our pastors. These leaders of the people are the persons who must bring the churches up to the enlargement proposed by the convention in Louisville. The brethren told the Board to enlarge the work. This they are doing but the success of the movement rests in the hands of the pastors.

CAUSE FOR THANKSGIVING.

Letters are constantly coming from the missionaries telling of blessed results in the foreign lands. It now looks as tho' we will have more baptisms to report for the year at our next convention than ever before. Besides this the work on the fields is well organized and the missionaries are hopeful and happy.

LARGER OUTLOOK.

We need to take a larger outlook. The world was not made for Satan. God wants it for His Son. He has called on us who love Him to be co-workers with Him. This takes largeness of heart. We must look beyond self. Yet this brings blessings to us as well as to those to whom we send the gospel. God's way is best and the church or individual Christian stands in the highest service who is trying to help save a lost world by giving it the gospel of Christ. The Master help us to make this. His world, ours for the salvation of men and the glory of His name.

Yours fraternally,

R. J. WILLINGHAM.

"Delays."

It is only the ingenious Christian, the one of strong faith in God and prolific of sanctified, expedients that can get the greatest good out of what seems to be useless or thoughtless "delays." If we could bring ourselves to think that our old friends, those for whom we have so earnestly toiled in the old *Baptist Record*, and with whom we have patiently waited for their friendly recognition and material compensation, wilfully turned away from us and determined to leave us to suffer, we would be sick at heart, indeed—we are bound, in justice to their Christian profession as well as our own high estimate of their Christian character to find some other cause for this neglect of their obligations, in their failure to respond to our recent and present appeals to them for payment of debts long past due, and greatly needed by us.

We will not think that it is downright dishonesty, but must conclude that it is an unfortunate oversight, an inexcusable thoughtlessness, a hurtful delay. A goodly number have responded to our recent statements of indebtedness and requests for payment with the cash, and others with promises of early remittances, for all of which we are profoundly grateful; but brethren, why not more of you in this roll of honor? Indeed, why not all of you at once?

Brethren, we make this appeal not only because we have earned the money and know you fairly owe it to us, but because we are in sore need of it to meet our own obligations in-

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curred while we were doing the work. We hope you now fully understand the situation and will not wait for any further or different reminders. If any one who knows or thinks he or she is indebted to us on *The Baptist Record* subscription—and you are apt to know it—but don't know just how much, why just drop us a postal card to that effect and we will gladly send the account. But we are sure the most of you have received our statement of your accounts sent out since the new year set in, and of course need no further information.

Now brethren, we hope some good has come to you through this long "delay," in that you have increased your fortune and therefore will find it easier to make the small payment. But as to ourself, while we have had to confront impatient creditors and increasing interest, we have tried to find the "good" in a chastened spirit and a more humble trust in God. Our prayer is that our blessed Lord who "loves truth in the inward parts" and who takes delight in the righteousness and integrity of His saints will incline all of our hearts to "do unto others as we would have them do unto us."

Your brother in the beloved,

J. A. HACKETT.

P. S.—I must not forget to thank very heartily those dear friends who in remitting their dues for the *Record* also enclosed a contribution for the horse and buggy of dear Bro. Butler. Brethren, if you knew how anxious this good man is to be equipped for the Master's work and in the field and at it, you would send the help at once. There is not sufficient yet by half to meet the demand. Brethren, this is a noble opportunity to help a good cause. Let us hear from lots of you at once.

In love,

J. A. H.

Possess It.

Behind them was Egypt, the Egypt of slavery and sensuality. Fleshpots, to be sure, and onions and garlic, but, degradation.

Around them was the wilderness with its isolation and barrenness. Quails and manna easily at hand, but,—a wilderness.

Ahead of them was Canaan. The land of opportunity and of promise. The Lord said: "Possess It."

REPORT OF THE SPIES.

The spies went ahead and looked into it. They came back with the report. There were two distinct counts in the report.

1. Grapes are there. This was true. They brought back a bunch that proved it.

2. Giants are there. This was a lie. They did not bring one back.

Young man, I suggest that when your fears come back from spying out the Future, and report that it is a "Land of milk and honey" truly, but the giant Sons of Anak are there, you request the aforesaid fears to bring in one of them and let you see him.

IT WAS A GIANT LIE.

But granting that there were giants, there are also grapes. The clusters of Eshcol were there, and they were worth a risk of giants.

We are slow to learn that living at ease is escape not from danger and pain and loss, but from education and growth and power.

A dry-dock is the place for a sick ship. The craft that expects to benefit mankind must be out on the high seas sniffing the gales, and scattering the spray.

A hot house is the place for frailty. The baby bud of the oak tree is even now being rocked by the rude hand of the North wind, and the only warm caress that it gets is a brief kiss thrown ninety millions of miles to it from the unsympathetic sun. But that baby will be Oak—if it lives.

Honorably excepting Caleb and Joshua, that gang of spies, all the way from Shamua to Geuel was sacred.

FEAR IS ATHEISM.

There is no place for fear in the heart of the man who believes in God. There is no room for it.

Peter, warming himself by the fire of coals in the judgment hall, was a coward.

After that, in the early dawn of a wondrous day, he ran to the sepulcher—ran into it, and found only the shroud.

A little later, by the sea of Tiberias, again sitting around a fire of coals, he thrice answered the thrice-put question. Then the Savior handed him his commission. Peter was a hero then.

A coward was abjectly crawling up the *Scala Santa* in Rome when a voice spoke clearly to his soul and said: "The just shall live by faith." Then Martin Luther stood up in his trust in God, and the foes of freedom fled from his glance.

Granted the Sons of Anak; if "God be for us, who can be against us?"

WHY POSSESS IT?

To eat the honey, and drink the milk? I think not. Possess it, not for ease, but for use. I suppose it is no more ignoble to devote my life to the eating of onions and garlic in Egypt, than to the eating of honey and grapes in Canaan.

Possess it in order that thereby the world may be blessed.

Possess it, and then in the millenniums after the dust of your mortal bodies is blown about the hills with the dust of the Sons of Anak, the wisdom of Solomon will guide the judgment of mankind, and the song of David will cheer its heart, and Christ will come to redeem its life.

A. H. ELLETT.

Blue Mountain, Jan. 28, 1900.

The Majesty of Law.

The majesty of the law should be upheld and honored by every citizen, and especially those of the household of faith. The tardiness and uncertainty of justice should not be made an excuse for taking the law into one's own hands. We are not likely to whip the executive department of our State into a more faithful performance of their duty. It is our duty as Baptist citizens to live upright, godly lives, so that our exemplary force shall be both a stimulant and a tonic to the judiciary department of our government.

Dr. Sproles, in last issue, makes a very strong plea for the observance of law and order, showing clearly that Christians cannot under any circumstances become mob-bists, because the spirit of the mob is utterly subversive of all law and order. The mob proceeds upon the presumption that all it does is right, and should be done by the law; whereas, in point of fact, a considerable proportion of the men it murders are innocent men.

The mob claims two pleas for its existence. First, the tardy justice of our present judiciary system. It claims that the long deferred justice of our courts cannot be waited for, and hence its assumption of the law's prerogatives. It even quotes Solomon: "Hope long deferred, maketh the heart sick." There is a semblance of plausibility in this plea, but the course of reasoning employed is the merest sophistry, an attempt to atone for neglect of duty in supporting and enforcing our criminal laws. The remedy for delayed justice does not lie in mob violence, which sometimes creates fifty or a hundred murderers in the effort to get rid of one, but manifestly in the improvement of our judiciary.

Second, the uncertainty of the criminal paying the penalty of the court's sentence. This plea has direct reference to the too free use by the governor of the pardoning power. There is very little room for doubt that this prerogative has not only been too freely used, but actually abused. It seems from the nature of the case that the right to pardon should be exercised in very rare instances; for, for a governor to exercise this right at all, is to throw himself against the courts of justice which are presumed to act intelligently and justly. A governor is only a man, but should be a strong man, one who could not be swept off his feet by a wave of sentiment, even though it be strong and large. A court administers justice, and surely a governor should be very careful in administering mercy.

The *Leader* of last week says some timely things against the reckless use of the pardoning power, citing a particular case well-nigh proving that the ex-governor made a mistake, a great mistake.

It was a frenzied mob that put our Lord to death. The court said, "We find no fault in him," but the mob said "crucify him, crucify him." In the mob, reason is dethroned, and her place usurped by passion, blind, but wild and furious, like a mighty engine full of steam, deserted by engineer, with throttle valve wide open, speeding on her way, destroying everything on the track, and herself destined to a speedy destruction at the hands of her own blind and mad passion. The greater the prevalence of mob violence in any community, the less desirable is that community as a place of residence. Men do not wish to invest their money where neither money nor life is safe. Viewed from a financial standpoint mobs are very costly to counties or communities; and religiously they are withering. They handicap the preacher and dry up spirituality and advancement. Let earnest prayer be made in all our churches, that the lawless spirit may depart from our people.

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T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

College Tidings.

Two Hundred and Twenty-Nine students enrolled and everything hopeful except one! Bro. J. B. Quin, one of our young ministers has developed a case of small-pox in one of our ministers' cottages. The cottage is isolated and quarantined, and physician in charge feels that this will be the first and the last of it. It is a slight case and is supposed to have been contracted in Jackson on inauguration day. All necessary precautions will be taken and we feel sure that there is no occasion for uneasiness. Everything is moving right along. The physician says there have been no exposures that mean danger. We think that isolation, vaccination and other precautions that have been taken make the situation safe.

W. T. L.

Natchez.

We had the pleasure and profit of spending last Lord's day in this historic city. It has in its history been under five national flags—the French, the English, the Spanish, the Confederate and the United States. The city was founded in 1716, and is therefore 184 years old. Natchez was first called Ft. Rosalie. When the territory of Mississippi was made in 1798, Natchez was made the capital. It was not until 1820 that Jackson became the capital of the State. It was near this place that Jefferson Davis was married the second time, and near this place lie the mortal remains of Sargent S. Prentiss, an illustrious Southern orator. It was not far from this place the first Baptist settlement in Mississippi was made and the first Baptist church established. The Baptist cause in this city has had a checkered existence, sometimes up and sometimes down. It is now on

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February 8,

1900.

Sunday School.

LESSON FOR FEBRUARY 11, 1900.

BY W. F. YARBOROUGH.

JESUS AND NICODEMUS.—JOHN 3:1-18.

GOLDEN TEXT.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

The interview between the ruler of the Jews and the Teacher come from God will never grow too old to be interesting. Its great lessons on the necessity of the new birth and the mission of God's Son are fundamental. The incidents between this and the last lesson may be easily traced. After gaining his first disciples Jesus returned to Galilee, performed his first miracle at Cana, made a short stay at Capernaum, then attended the first passover feast of his ministry where he drove out the traders who profaned the temple. During this visit to Jerusalem he attracted general attention by his miracles, on account of which, many believed. But Jesus knowing what was in man did not commit himself to them because their faith was superficial. There was a man, however, whom Jesus could trust. To him Jesus spoke plainly, trusting himself to him.

EXPLANATORY.

Nicodemus. This man belonged to the influential class of Jerusalem. He was a Pharisee, which sect, taken as a whole, was better than the Sadducees. His title, "ruler of the Jews," probably points to his position as a member of the Jewish Sanhedrin. Whatever other reasons he might have had for coming by night we may be sure that it was a precautionary measure. He was not ready to hazard his position and influence by publicly espousing the cause of this new teacher from Nazareth until he knew something of him. His first words show that he had a favorable opinion of him and wanted to learn more. When we understand all the difficulties in his way and the uncertainty which confronted him at every step, we will not wonder at his cautious manner of approach. It is likely that he was a secret disciple before he announced himself openly. John 7:51 shows that he is leaning that way, while John 19:39 shows clearly where he stood. His assistance at the burial of Jesus was tantamount to a public profession of discipleship. Such an act could hardly have been kept secret under such circumstances.

Born again, R. V. Born anew. This was the meaning, rather than "born from above" as some translate. Else what significance has Nicodemus' question v. 4? If Jesus had said "born from above" Nicodemus would never have thought of such a question. The word is capable of being translated "from above" but this question is decisive in favor of "born again" or "born anew." Observe, Jesus is not giving a command about regeneration but is stating a fact. Many poor sinners struggle a long time trying to do something that is not commanded in the Bible. Being born again is not our work but God's. We cannot bring ourselves into being any more the second time than the first. Our duty is to submit and let God do the work. It is his

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work to regenerate; ours to believe.

Born of water and the Spirit. Surely it is vain to hope that any light can be thrown on this controverted passage in the little space here allowed. The passage cannot mean that baptism has any part in effecting the new birth, for Scripture plainly teaches that the new birth is to precede baptism. It is quite likely, however, that there is in the expression some allusion to baptism or rather to what baptism symbolizes. Verses 6 and 8 plainly show that the Spirit is the efficient agent in the new birth, but this work of the Spirit is two-fold—cleansing and quickening. Negatively, the soul is cleansed by the remission of past sins; positively, it is quickened by the impartation of a new and holy disposition. Certainly the cleansing was symbolized by John's baptism in water, while the quickening was set forth in Christ's baptism in the Holy Spirit.

Born of the flesh—born of the Spirit. The natural and the spiritual are distinct. If that which is flesh ever becomes spirit it must be by a spiritual birth. Nay, more, it must become spirit, for that which is born must have the nature of its parentage. Of course "flesh" in this passage includes all that belongs to man in his natural state, while "spirit" is used to designate his spiritual state after the new birth.

Earthly things—heavenly things. This new truth was so opposed to all Nicodemus' preconceived ideas that it was past his comprehension as to the fact, much less as to the way in which it was brought about. This last none of us can fully comprehend. Nicodemus seems about ready to reject the teaching as unreasonable when Jesus tells him that it belongs to the sphere of things earthly, i. e., which are realized in our present existence. He goes on to say if you believe not these earthly things of which you can have experience, "how shall ye believe if I tell you of heavenly things?" To this latter class, i. e., heavenly things, would belong such truths, as the incarnation and revelation of God's Son. Jesus goes on in the next verse (13), to say that no one can teach these things save the Son of man who came down from heaven and is also in heaven. Of course, during his ministry here he was in heaven just as now he is on earth.

He that believeth not is condemned already. If it were possible to live without committing any other sin than failing to believe in God's Son, that of itself would bring on us the judgment of condemnation. Of this sin the most moral man on earth, if an unbeliever, is already adjudged guilty, because he hath not believed in the only begotten Son of God.

TOPICAL.

1. *Secret discipleship.* Possibly one may be a disciple of Jesus in secret for awhile, but there is little encouragement in the cases of Nicodemus and Joseph of Arimathea. When the occasion presented a final test, they came out. We must also remember that there is no such excuse now as they had. The messiahship of Jesus had not been proved to them as it has to us.

2. *Regeneration.* This word is not used much in Scripture, occurring only twice, and but once with any possible reference to the

new birth. As a theological term, however, it includes just what Jesus meant when he said to Nicodemus, "ye must be born again." In the light of evolution there is a tendency to ignore this great question of changing from "flesh" to "spirit" here taught by our Lord. If it ever loses a place in our teaching and preaching our gospel will be shorn of its power. We cannot too much emphasize that divine "must."

3. *God's love.* That love cannot be expressed in language. It has only one standard of measurement—self-giving. In his only begotten Son, God gave himself. "Greater love hath no one than this that one should give his own life for his friends." The word "man" does not occur in the Greek of John 15:13. What a constraining power this love should be to lead us to receive and follow such a Savior. Because of loose views on the atonement, we are in danger of receding too far from the "moral influence" of this unexampled sacrifice of love. The mission of God's Son was one of love and not of judgment. He will come again to judge the world. How dreadful the judgment on those who slight such love.

From Tennessee.

Our Tennessee Zion moves on in the even tenor of her way, some activity and some inactivity, some are learning new ways of doing things, some are not learning new ways, nor new things, and they probably will not learn anything new until they get where fossils are transferred into bounteous and joyous life, where business, families, and politics demand their consideration no longer.

If reports are to be credited, Knoxville and East Tennessee mountains and valleys are blooming and fruiting religiously and the husbandmen are watchful and active. The border city, Chattanooga, seems disinclined to be found in the wake of the procession, but reaches out to set the step in matters of aggression. Now and then a bugle blast is heard from the mountains and barrens that rim Middle Tennessee. Murfreesboro is without a bishop. The recent incumbent, I. A. Hailey, was "scot free" at last accounts. Some church might do a great deal worse than secure his services.

Clarksville and Nashville appear to have on good clothes, though they may not be "Sunday clothes." Acree, Rust, Lofton, Burrows, Stewart, Golden, Ray, Sherman, House, Holt, Frost, make a pretty good team. If honors should be considered in the kingdom of heaven something should be the portion of those who are making great achievements possible.

West Tennessee Baptists appear to have made commendable progress in the last decade. What may one see at the end of ten years? Who will stand then in the places of Potts, Boon, Allen, Anderson, Savage, Haywood, Sledge, Imman, Ball and many others? And will their churches be doing less or more than now?

Some folks, mine among the number, show a decided inclination to rest in the very comforting consciousness of past achievements. While they are thus resting the devil is fortifying and they are forgetting their skill in the tactics of Immanuel's army.

ENOCH WINDES.

Lascassas, Tenn., Jan. 20, 1900.

when they will be enrolled in a book provided for the purpose, and, when the State convention meets in Jackson, next July, we can go into complete organization. For the present distress, however, the foregoing is sufficient.

Let there be no expense at all for the present, as I view it. Let the pledge take effect on the day the name is sent, and continue so long as the applicant may desire it.

This may seem a small matter to you, my brother, but to your wife and little ones, should they "be suddenly thrown on the cold charities of the world," it is a very great and important matter now. Send full name and post-office address to

W. P. PRICE, Winona, Miss.

Joseph Parker's Book.

I have just finished reading a book of Joseph Parker's. None like it. A plea for the old sword. It is published by Revell and can be had for \$1.50. Let me recommend it to all the preachers. There is much in it that none will endorse. But there is more than all will endorse and adopt.

Let me make a few quotations from it: "From my point of view the Bible is at once the oldest and the newest of books. I have found it safe to suspect the newness which has no antiquity, and to disregard the antiquity which has no modern application." pp. 49, 50.

"The Bible is not the Bible to me, because Herr Baur countersigns it, but because it reveals as no other book has yet revealed the Almightyness and the all love of the Eternal God." p. 73.

"But do not call us 'narrow' even if we think every word in the Bible came directly out of Heaven from God." pp. 162, 163.

It is teeming with such rich expressions. It will be helpful to any one.

I am surprised on reading it, that I never saw it commended in any list of good books.

M. K. THORNTON.

Starkville, Miss.

Which Is It?

Is this the closing year of the Nineteenth Century or is it the first year of the Twentieth Century?

Answer. I don't know, and I don't care a copper which it is. I know that another year of my short life is passing away and I know that what I fail to do, soon, will never be done by me. I know also that if our neglected cause at Gulfport is left to suffer much longer from lack of a church house it may suffer on for a hundred years to come.

Brethren and Sisters, I don't ask you to pay what you promised, nor do I ask you to promise. I want you to do something. Many have helped me—(God bless them)—but I need a great deal more. Do send me one, five or ten dollars. Your money will be kept as yours until I have enough to build a house that we can occupy—until we can finish—without debt. Do help me to be "on time" in planting our cause in this growing town, the coming city of Mississippi.

Yours with a hopeful but heavy heart,
L. E. HALL.

rising grounds. Under the leadership of Rev. G. B. Butler, it has made rapid progress in the five months of his pastorate. He and the church both seem full of hope for the present year. The convention board expected to help this church largely, but because of the faithful work of the pastor and church the amount of help needed from the Board will be comparatively small. The Sunday-school and prayer meeting interests are fine. We had the pleasure of renewing and cultivating the acquaintance of several old friends, among whom were brethren Dr. Jeffries, Partridge, Popkiss and Dr. Hall. We were royally entertained at the home of Dr. Hall. Mr. and Mrs. Miller, the son-in-law and daughter of Dr. Hall, and who live with the doctor, contributed much to the enjoyment of our stay in Natchez. We also had the pleasure of meeting our young friend Prof. L. P. Leavell, and his colleague, Prof. Morrison, from Jefferson Military College at old Washington, seven miles distant from Natchez.

We had a good day and trust that the Master's cause was advanced by the day's work.

In the afternoon Pastor Butler went across the "Father of Waters," and preached at Vidalia, La., reporting a good service.

In passing Martin we had a good, warm hand-grasp with Pastor Young, who seems hopeful of his work. Sister Young has been sick, but is now convalescing.

The Helping Hand.

While I feel as well as I ever did in my life, and was never more the picture of health than at this very moment, I know the time will come, sooner or later, when I too must lie down in death—"it is the common fate of all."

In this connection there is one question that troubles me, and not me only, but very nearly all our preachers. I am persuaded, and that question is this: When I am gone, what will become of loved ones left behind? To most of us this is a very serious question; and, after thinking much about it, in humble reliance upon the Grace of God to enable us to use the good sense he has given us, I propose, as a partial answer to this question, that we, the Baptist preachers of Mississippi, here and now, the 1st day of February, 1900, organize ourselves into, for the want of a better name, what we may call The Baptist Preachers' Mutual Aid Association, and the conditions of membership are set forth in the following pledge: I, _____, should death invade our ranks, as it will, promise to pay on notification, the sum of \$5.00 to the surviving family (wife, wife and children, or little children) of each and every member of this association.

We have in Mississippi, 486 Baptist preachers, most of whom, according to the pledge, are eligible to membership in this association—suppose only 200 of us take the pledge, that would, in case of death leave his family the snug little sum of \$1,000, which would go far towards helping to "drive the wolf from the door."

All who are willing to enter into this agreement now, just send your names to me,

Ministers and Churches.

A HAPPY UNION.—The first year of the pastoral labors of Rev. N. W. P. Bacon, at Oxford, has just closed.

In a sermon to-day the pastor graphically recounted the blessings enjoyed by the church during the year past, and the hearts of his membership were made to rejoice that the union formed one year ago has been sealed with so many signal tokens of the divine approval and favor.

Since his entrance upon the pastorate here Bro. Bacon has greatly endeared himself to the people, and by his vigorous preaching, his genial demeanor, and his earnest consecration, he is daily gaining a stronger hold upon their affections.

With thankful hearts and hopeful spirits we commence a new pastoral year, resolved to abound more in the work of the Lord and to the praise of his glory.

R. M. LEAVELL.

REV. W. H. ROBERT.—I have recently returned from Wilkinson county, Miss., where we laid to rest, on January 28th, the mortal remains of my dear old father, known to many of your readers as Rev. W. H. Robert.

He literally fell asleep in Jesus, quietly and gently drawing his last breath. He suffered very little pain, and was conscious almost to the last moment. He lived to be seventy-eight and one-half years old. An unerring seer in the Master's service, it can well be said of him: He rests from his labors and his works follow him.

Yours truly,

J. C. ROBERT.

To Dr. H. F. Spokes:

QUERY.—In Genesis, 6th chapter, 2d verse, we find this passage: "That the sons of God saw the daughters of men that were fair, and they took them wives of all which they chose." Now, whose sons were these "men" whose daughters the sons of God took for wives, as mentioned above?

Yours in Christ,

JOSHUA KEYES.

REV. H. L. FINLEY.—To the Pastors and Churches of North Mississippi: I wish to commend Rev. H. L. Finley as "Missionary Colporteur," who is working in that capacity under appointment of the Convention Board. Bro. Finley is too well known to the Baptists of North Mississippi to need any special recommendation at my hands, but more as a matter of information I write this.

Bro. Finley, as I understand it, will have the general superintendency of said work, and proposes to enlist the co-operation of pastors and churches in the distribution of Baptist literature. Let the pastors and churches receive him cordially and give him their hearty and united sympathy and co-operation.

May I suggest that each church raise a fund, not less than one dollar, and as much more as the needs of its territory may require, and have it ready when Bro. Finley comes to purchase tracts and such other literature as in the judgment of the church and pastor may be most needed. Of course, the literature purchased with this fund will be for gratuitous distribution.

Bro. Finley will be prepared to supply any family or individual with Bibles and other Baptist books at the lowest prices.

Doubtless Bro. Finley will at an early day let the readers of THE BAPTIST hear from him, and will more fully set forth his plans.

This is a great work. Baptist principles are not as well known as they should be.

Let us sow down the field with Baptist literature, and a rich harvest will follow ere long.

Yours in the work,

W. I. HARGIS.

University, Miss., Feb. 2.

SPRING HILL.—Devotional meeting Sunday evening Feb. 4th. Song service—our leader present. Two excellent papers and an interesting selection from young ladies. Verses of Scripture from a number of young people present and a talk from the leader. Subject: "In the Far Country." Eighty-five cents for Orphanage. We will try to give each month the amount necessary to support our orphan. Try a meeting for young people in your homes in the country if your church is not most convenient for music. Spiritual uplifts may be found there.

EMILY GOOCH.

FROM COLUMBUS.—In closing my pastorate here at Columbus and possibly my residence in Miss. I want to bear testimony to the cordial Christian fellowship extended to me by the ministry of the State. I came among you a perfect stranger and was made to feel at home at once. The helpful words and loving sympathy given me by many of the brethren will never be forgotten while memory lasts. It can be truly said of the ministry of the State that they are a "royal brotherhood."

I am sure that Dr. Gambrell was not wrong when he said that a

man in this State "didn't have to begin at the foot and spell to the top," but in "honor preferring one another" all seem to work in harmony for the glory of God.

I have just closed my third year with my people here, and they have made it very hard for me to leave them. Not only have I received numerous tokens of their love and affection for me during the years I have served them, but especially have they increased in their tokens of appreciation since my resignation. A few weeks ago they presented me with a handsome purse, last Wednesday the ladies of the Armstrong Society, than whom there is no nobler band of women in the world, invited me to meet with them at their regular meeting, and to my surprise they had prepared one of the most elegant lunches I have ever seen. Besides refreshing the body, we had a "feast of reason and flow of soul" which was very delightful though sad and tender. This church has some of the "salt of the earth" among its members and I shall ever thank God that it was my privilege to labor with them.

The past year in some respects has been the best year of my pastorate. We raised more money than at any time since I have served the church and come very near realizing my ideal in benevolence, i. e. giving as much for benevolence as we spend on ourselves. We raised something over a thousand dollars last year for denominational work, and I believe the spirit of missions has taken deeper root than ever before. I do not know yet where I will go, but will be open for temporary work, such as protracted meetings or supply work during this month. Thanking you for all your kindness to me, I am

Yours fraternally,

E. PENDLETON JONES.

P. S. Never since I have been pastor of the church have they failed to pay my salary in full on the first day of each month.

Mardi Gras.

Mardi Gras Celebration, New Orleans, La., and Mobile, Ala., February 26th and 27th, 1900. Reduced rates via. Southern Railway.

On account of Mardi Gras Celebration at New Orleans, La., and Mobile, Ala., February 26th and 27th, 1900, the Southern Railway, will sell tickets from points on its lines to New Orleans, La., and return; also to Mobile, Ala., and return, at rate of one fare for the round trip. Tickets will be sold

February 20th to 26th inclusive, with final limit to return March 15th, 1900.

The Southern Railway offers excellent and convenient schedules enroute to New Orleans and Mobile, and passengers should purchase tickets reading via. that line.

For further information, call on Southern Railway Ticket Agent. feb. 3.

B. Y. P. U.
AT WINONA.

Winona B. Y. P. U. held its regular meeting with usual attendance. The question, "How to create a greater interest in the Union," was profitably discussed. It was decided to occasionally have our meetings in the homes of the members, and to have a social feature after the regular business has been attended to. Our next meeting will be at the home of W. N. Hurt, and we anticipate a pleasant as well as a profitable meeting.

KATHERINE HURT.

AT GLOSTER, MISS.

The B. Y. P. U. had an interesting meeting this afternoon.

We have forty-two members. The executive committee prepared a very interesting programme for next Sunday night.

EUNICE RATCLIFF,
Cor. Sec'y.

Jan. 28, 1900.

GUIDE BOOK TO New Orleans Edition for 1900.

A handsome volume of 208 pages, containing 112 fine engravings reproduced in half-tone from photographs, and a new large-scale map of the city, showing all car routes and the principal points of interest. This is the latest, best, most complete and cheapest Guide to New Orleans.

Price, 25 Cents.

BY MAIL, to any address in the United States 30 CENTS.
ADDRESS

The Picayune,
New Orleans, La.

We have examined one of the above described Guides and pronounce it one of the best we have seen.

Deaths.

Daniel W. Davis.

Daniel W. Davis was born Jan. 3rd, 1816, and died near Eudetta, Miss., Nov. 9, 1898.

Brother Davis was a consistent member of Oak Grove Baptist church, and we feel that although he has left the church militant, he has gone to join the church triumphant.

He leaves a sorrowing widow, and a number of children and grand children, besides many friends and many acquaintances to mourn his death. His last days were attended with much suffering, but we trust that his sainted spirit is now enjoying that rest that remaineth to the people of God.

J. M. PHILLIPS.

Kelly Wilson.

Kelly Wilson, the youngest son of Mr. and Mrs. S. J. Wilson, departed this life January 23d, 1900. He was sick but a few days, but seemed to be conscious of approaching danger from the first.

Kelly was the idol of his home, and in him the aged father and mother enjoyed the fondest hopes. He was in the bloom of youth and vigor of manhood, giving bright prospects of success in business life.

He was once a student of Clinton and Starkville, and in 1893 graduated at Bethel College, Kentucky.

Kelly was not a church member, but a friend to church and pastor. It was him that invited the pastor into his own home when he was found homeless.

God comfort the bereaved.

PASTOR.

Josie Turner.

Our young brother, whose death is deeply lamented by the entire community, was born August, 1878, and died July 17, 1899, making his age 20 years. He was converted and united with Mar's Hill church in August 1897, and remained a faithful member of this church up to the time of his death.

Although the years of our young brother's pilgrimage here on earth were few yet we feel that they were not in vain. He was greatly beloved by all who knew him, and it is with deep regret that we chronicle his death.

The church and community deeply mourn the loss, but at the same time bow in humble submission to the will of our heavenly Father who orders all things well. It is our loss but his gain. The entire church extends to the family of the deceased its sympathies and prays that God may bless this great affliction to their spiritual good.

Respectfully submitted,

T. L. MCGHEE,
W. B. TATE,
EDGAR GODBOLD,
Committee.

Miss May Chambers.

On the evening of December 30th, 1899, Miss May Chambers, in the 26th year of her age, breathed her last on earth. She became a Christian at 16, and united with old Friendship Baptist Church at Lena, Miss., of which she remained a useful and consecrated member until God saw fit to call her up among the triumphant hosts of the redeemed.

Miss May was possessed of an amiable aspiration to rise as high in the scale of usefulness, and to accomplish as much in life as possible. Her energetic application to the study of those things which go to make efficient teachers had placed her in the rank of the best instructors of our country. At her death she was filling an important place as one of the teachers of the Harmony Baptist Institute at Lena.

She was one of those modest, sweet-spirited, energetic creatures, whose influence for good is felt by all with whom she comes in contact. The noble little woman is greatly missed by the people of this community.

"When some rare spirit that is wont to breathe

Its loving presence 'round our daily path,

Falls off apace and leaves us bowed beneath

A new-felt burden as its aftermath,

How helpless we! And with what mute surprise

We shift our shoulders 'neath the new-born weight,

Till Time and Heaven heed our anguished cries

And fit the load unto our weak estate.

"And so, beloved, while our hearts are sore,

Because of life's great emptiness and pain,

Because we feel thy presence never more,

Nor know the joy of thy life's glad refrain,

We still look upward, with our faith renewed,

In Him who knows when best to claim His own;

Nor would we let our selfish grief intrude,

Nor urge again the cross in place of well-earned crown.

T. J. MOORE.

Lena, Miss.

Married.

At the home of the bride, Mrs. Mary Jones, February 4, 1900, Mr. Earnest Manor and Miss Lidia Jones, the writer officiating. Their many friends wish them much happiness.

S. J. ELLZBY.

Married.

Cheever-Foster.—At the residence of the bride's parents, of Foster, Miss., January 21, 1900, by Mr. A. J. Hickman, J. P., Mr. Robert Cheevers and Miss Susie Foster.

Married.

Foster-Chadwick.—At the residence of the bride's parents, near Foster, Miss., January 18, 1900, by Mr. A. J. Hickman, J. P., Mr. J. E. Foster and Miss Mary Chadwick.

Married.

At the residence of the bride's mother, Miss Zell Matthews to Mr. Robert Barnes, both of Copiah county, Miss., J. C. Farrar, officiating. May the blessing of God attend this happy couple through life.

J. C. F.

Married.

At noon, January 31, 1900, at the bride's home, and in the presence of a large number of friends, Mr. R. L.

OUR RECENT INVESTIGATION

OF THE REMARKABLE OHIO INVENTION, DESCRIBED IN A FORMER ISSUE, WAS SO VERY SATISFACTORY WE HAVE NO HESITANCY IN INDORSING THE SAME AS JUST WHAT ALL OUR READERS NEED.

IT IS TRULY A GOD-SEND TO ALL HUMANITY, AND THE GREATEST BLESSING EVER BESTOWED UPON MAN, WOMAN OR CHILD.

Many letters have reached us concerning this wonderful Cabinet described in a former issue. A searching investigation has been made, and we can assure our readers it is just as represented and everything claimed for it. All who want to have perfect health, a clear skin, beautiful complexion, prevent Colds, Fever, LaGrippe and Dizziness, and enjoy all the marvelous, cleansing, beautifying and curative elements of the famous Turkish, Russian, Sulphur Vapor Baths, perfumed or medicated if desired; at home, in your own room for 3 cents each, should have one of the remarkable 1900 Style, Square Quaker Turkish Bath Cabinets. Water Baths simply wash the surface. The Cabinet Bath, perfectly safe both Summer and Winter, opens the 4,000,000 pores of the skin, sweats out all the poisons and offsets matter



which cause disease, cleanses you inwardly, purifies your blood, makes your eyes bright, your skin clear, your nerves strong, sleep sound, appetite good. One week's use will make a new being of you.

This is a genuine Cabinet with a real door; handsomely made; best materials; rubber lined; heavy steel frame; top curtains; in fact, all the latest improvements. Will last 20 years; not a cheap, flimsy affair, but strong, substantial, ready for use when received.

Over 27,000 Physicians and 1,000,000 happy users recommend this Cabinet for bathing purposes.

Dr. A. R. Stockham, Chicago, editor Tokology, recommends it highly, as also does Hon. B. F. Shipley, Moroa, Ill.; Rev. H. Cardner, well-known

Evangelist; M. C. Gropner, M. D., 375 Centre St.; Boston; Congressman John J. Lentz and thousands of others.

Mrs. S. H. Tripler, 36 Park Row, New York City, had Rheumatism and other troubles 20 years, was cured in one week, says this Cabinet is a God-send to every woman, worth \$1,000.

G. M. Lafferty, Covington, Ky., was compelled to quit business, walked on crutches, drugs and doctors failed, was relieved by the first bath, entirely cured in 14 days.

J. W. Van Tassel cured himself of Lumbago, and his friends of Blood and Skin Diseases, Kidney Affections, Nervousness, Piles, etc., and made \$1,500 selling this Cabinet in 5 months. No one afflicted can afford to be without this Cabinet.

The makers guarantee results and assert positively, as do thousands of users, that this Cabinet will cure Nervousness, Weakness, Aches, Pains, Colds and Rheumatism (they offer \$50 reward for a case not relieved). Purifies the Blood, cures Sleeplessness, LaGrippe, Neuralgia, Headaches, Indigestion, Piles, Dropsy, all Blood, Skin, Liver, Kidney and Uterine troubles. Has wonderful power to prevent and cure Women's complaints.

A Face and Head Steamer is furnished if desired, which cleanses the skin, removes complexion, removes pimples, blackheads, eruptions, and is a sure cure for all skin diseases, Eczema, Cancer, Asthma, Bronchitis and Throat trouble.

All our readers should write to day to The World Mfg. Co., 1159 World Building, Cincinnati, Ohio, for valuable book and testimonials; or better still, order a Cabinet at once.

This price is wonderfully low. It is a regular \$12.00 Cabinet for only \$5.00, complete with stove, formulas for baths and various ailments, and plain directions. Face Steamer \$1.00 extra.

This firm is perfectly reliable; capital \$100,000, ships same day your remittance is received, and refunds your money after 30 days' use if the Cabinet is not just as represented. Send for Booklet anyway.

This Cabinet is a wonderful seller for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 every month and expenses.

Wanted—Teachers to know that the place to prepare for the Spring Examination is in the Teachers' Training Course of Poplarville High School, March 5, to April 13, 1900. Send for circular. W. L. THAMES, Feb. 8-4t.

Married.

On December 17, '99, by S. R. Young, Mr. W. H. Rogers, Jr., and Miss Rosa E. Jordan, all of Claiborne county.

A little boy, who wrote to Santa Claus for a pony, was wise enough to add: "Postscript. If he is a mule, Please ty his behine legs."

Teacher—"How do you account for the phenomenon of dew?" Boy—"Well, you see, the earth revolves on its axis every twenty-four hours, and in consequence of this tremendous pace it perspires freely."—Tit-Bits.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. & S. BELL CO., Baltimore, Md.

Woman's Work.

LEISURE HOUR VERSES.

BY ERON OPHA GREGORY.

In Memory's Urn.

In memory's urn I stored away,
The treasure of a happy day,
Sweet, rosy, hours of laughter gay,
And smiles as fair as sunshine's ray,
And flitting words that sound my name
Within the laurel-clasp of time;
Yea, many a joy for self alone
I placed that day in memory's urn.

In memory's urn, when seemed my life
Already full of sacrifice,
I placed one day a kindly deed
And relieved a sad creature's need;
Took less of pleasure for my part
That I might gladden one lone heart,
And lift it up from dark despair
To where life's heights gleam sweet
and fair.

To-day a fragrant incense burns
In the sweet depths of memory's urn,
But its pure odors rise not from
The day I lived for self alone,
But from the day I kindly gave
A sorrowing mortal timely aid;
And as I wander life's vale so far
It perfumes all the paths I trod.

Pen Sketches of Living Pictures.

LENA M. HOBBS.

TO THE BAPTIST:

I have conceived the idea of taking some object lessons from real, throbbing, every day life; so I have drawn a number of pictures of those I know and love, hoping by them to impress some helpful truths, or to encourage some down cast toiler in the valley, or the original of the picture herself. Do we not too often wait till the busy hands are at rest "ere we fill them full of flowers?" But I shall not seek so earnestly to pay tribute to the life portrayed, as to get out of it something calculated to help some other life; and I shall "speak the truth in love," as it comes to me.

FIRST.

"Be thou faithful unto death, and I will give thee a crown of life." At the organization of what we used to call our Ladies' Aid Society, there came one, with her always ready smile and cheery quietude who took the humblest seat in the little assembly. Sunshine always follows her; the cheeriness of sunbeams lingers where she passes. Is her life then so happy? At times the deepest applications have moved the waters of her soul, and there has seemed to be no sorrow like unto hers; but whether sitting beside the coffin of those beloved,

or looking into the unresponsive eyes of those who might have eased her lot, God's faithfulness seemed to uphold her; and when her human tears were dried, the Christian's joy beamed like a rain bow after the storm.

Often has life seemed a dull monotony and the society hour lagging, when some telling wit of this tried and "virtuous woman" would change the whole course of things and brighten the outlook that seemed portentous before. Once, a dear soul who was still out of breath with some work she had recently done for the Master remarked, "Well, I have done my share!" With a characteristic wink and smile the subject of this sketch said, "Well I don't think the Lord lets out his work on shares!" Her own life exemplifies the truth of this—she doing always everything possible that falls to her hands—and so much has fallen! Never has she been heard at any time to say: "This is all I am going to do" or, "I have done enough;" but cheerfully has taken up each duty as it has come. Brave, sunny tempered and loving, may others rise up in her stead.

"When the path of prayer and duty
And affliction all are trod,
And she wakes to see the beauty
Of her Savior and her God."

SECOND.

"Blessed are the dead that die in the Lord."

A dignified, choice soul came to breathe naught but good and blessing upon us a few years ago. Her words were always words of wisdom; her doors were always open, her home ever bidding a bright welcome to Christian travelers and to our band of workers. Her presence was a benediction and a light unto our path; but she crossed over the river, where, doubtless, a sweeter welcome than ever she gave on earth, awaits her friends, her loved ones, her fellow-workers. To one, she taught the dignity of a calm reserve, the wisdom there oft-time is in silence; the unobtrusiveness of a humble, true Christian life.

Addition to Last Week's Report.

Rankin Association, Fannin Church:	
OCT. 1ST.	
Ministerial education	\$ 5 50
Home Uses	19 75
JAN. 1ST.	
Christmas offering	\$ 4 65
Home Uses	2 20
Bogue Chitto Association, Mag-	

nolia church:

Home Missions.....\$ 5 00
Orphanage.....5 00
MRS. W. R. WOODS,
Sec'y. Cen. Com.

DEAR SISTERS: The veil of a new year is slightly drawn aside; we catch a glimpse of the dawn of a new century. As the days pass swiftly by, amid the noise and bustle of the present age, we pause for reflection! "What of the days?" In recalling God's tender care and untold blessings to his children in the past year, we also find that his name has brought light and liberty to this century, as it has to no other.

We need only to read the "Prize Report" published in the January number (1900) of the *Foreign Mission Journal* to note the progress made in the last fifty years, in foreign fields, by our self-sacrificing missionaries. Then we should carefully read that "love letter" sent to us by Bro. Rowe, (Secretary of the Home Mission Board) to see what has been accomplished in our own State. In this report he says, "of woman's work, we have only words of commendation for the showing made."

What a privilege to live and share in the work of this the greatest missionary century of all ages.

Many of us, no doubt, have observed the week of prayer and Christmas offering for China, planned by our wise and consecrated leaders. It is indeed a heaven-born inspiration to solemnize the advent of a new year by making a free will offering to China, to linger in the "solemn hush of prayer and meditation," thereby gaining strength to perform our duties. "They that wait upon the Lord shall renew their strength."

I very much enjoyed the scripture lesson. We need to read the Bible more.

"More about Jesus let me learn,
More of his holy will discern;
Spirit of God, my teacher be,
Showing the things of Christ to me.
More about Jesus in his word,
Holding communion with my Lord,
Hearing his voice in every line,
Making each faithful saying mine."

Our society at Fannin greeted the new year with ready hands and willing hearts for missions. Our Christmas offering amounted to \$4.65. Some time ago I received a letter from Sister Cora Singly, a young matron who has recently been transplanted, in the thriving little town of Pelahatchie, from among that faithful band at Brookhaven. The letter read as follows:

"We are getting up a box for the frontier missionaries; we want Fannin society to join us in getting it up and act." My heart thrilled with joy! That meant that more of the sisters of our association were at work; our society gladly joined in this good work; our part of the box amounted to \$9.75. A few days before Christmas I received a card from Puckett saying, "We haven't organized a society, we will send a box to the ministers at Clinton, Christmas. I'll try to do something with the Christmas offering envelopes." Signed,

SISTER FLORENCE TUCKER.

This was good news, but it would be so much better if they would organize. I hope to hear from other churches soon.

"The church at Antioch," has right well sustained her biblical name. I have been informed that this is one of the strongest, if not the strongest church, in our association. I can't think the sisters are indifferent.

I would like to write more about our church, but the length of this letter reminds me that I may have already trespassed on forbidden grounds. Suffice to say, our church unanimously called Bro. Hathorn, of Clinton, to the care of the church at our last meeting. We hope he will accept the call.

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Temperance.

A Child's Prayer.

[The incident on which this poem is based was an actual occurrence.]

"Tell me a story, dear papa," a little prattler said.
"I want so much to hear just one before I go to bed.
And mamma'd like to hear one, too—
she'd listen with delight—
For that would keep you home. She cries when you go out at night."

But he kissed the little prattler, and pretended not to hear,
And then he kissed his sad young wife,
who sat in silence near,
And then he took his hat to go from babe and loving spouse,
As was his wont, night after night, to join in wild carousal.

Once in the street he hurried on, of nothing taking note,
Till he remembered, suddenly, that he had changed his coat,
Leaving his pocket-book behind. "This will not do," quoth he,
"Noman who is without a cent can well keep up a spree."

So he turned upon his heel at once, and home-ward hastened he.
Arriving there he turned the latch, and entered silently.
Then like a thief he stole upstairs, his wallet to regain,
When suddenly he met a sight which fired heart and brain.

There in the firelight's soft glow he saw his Mamie sweet
Kneeling, with dimpled hands upraised, at her sad mother's feet.
And he heard her angel voice fling forth the simple evening prayer
That he had uttered when a child beside his mother's chair:

"Now I lay me down to sleep,
I pray Thee, Lord my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take!"

"Now say: 'God bless papa, Mamie,' the sad-faced mother said.
"God bless papa!" the child replied, as drooped her sunny head.
"And send him sober home," the mother whispered in her ear,
Though this remark the eager-listening father did not hear.

But Mamie heard it plainly, so raising her fair head,
"And send him sober home, dear Lord," she in a loud voice said.
The listener could bear no more. He gave a sudden start.
And rushing in he caught the little angel to his heart.

"Why, here is papa now, mamma!" she cried with childish glee.
"I really believe he has come back to stay with you and me!"
"I believe God answers just as quick as any telephone."

—Francis S. Smith, in N. Y. Weekly.

Support the Officers.

Chief of Police Nelson and the members of the police force of

Meridian with the assistance and co-operation of Sheriff R. H. Jemison and deputies are doing a good work in making frequent raids on the "Blind tigers" of Meridian.

The *Meridian Herald* comes out in a timely editorial urging the law-abiding citizens of the city and community to rally to the support of the officers. They should give the officers the moral support they crave and should have. If there was a law and order league organized it would be a good thing. Often this moral backing is withheld until some good man loses his life and then the people see where they should have given their moral support. If Rodrick Gambrell and Martin had been given moral backing by the law-abiding citizens of Jackson at the time they were leading in the prohibition fight with their newspapers they might be alive to-day.

W. H. PATTON.

An Honest Saloon Advertisement.

JUDAS HEARTLESS.

Friends and neighbors: Grateful for the liberal encouragement received from you, and having supplied my tavern with a new and ample stock of choice wines, spirits and lager-beer, I thankfully inform you that I continue to make drunkards and beggars for the sober industrious and respectable community to support. My liquors may excite you to riot, robbery and blood-shed; and will certainly diminish your comforts, augment your expenses and shorten your lives. I confidently recommend them as sure to multiply fatal accidents and distressing diseases and likely to render these incurable. They will agreeably deprive some of reason, many of character, and all of peace; will make fathers fiends, wives widows, mothers cruel, children orphans, and all poor. I will train the young to ignorance, dissipation, infidelity, lewdness, and every vice; corrupt the ministers of religion, obstruct the Gospel, defile the Church, and cause as much temporal and eternal death as I can. I will thus "accommodate the public," it may be at the cost of my worthless soul. I have a family to support—the trade pays, and the public encourages it.

I have license from the magistrate; my traffic is lawful; even Christians countenance it; and if I do not bring these evils upon you somebody else will. I know the Bible says: "Thou shalt not kill;" pronounces a "woe unto him that giveth his neighbor drink;" and enjoins me not to "put a stumb-

J. M. FROST, Corresponding Secretary. Sunday School Board.

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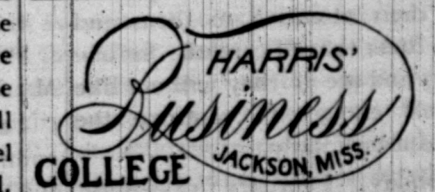
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B. Y. P. U. Department.

BY W. P. PRICE.

We have been getting some splendid reports from the various unions, for which I am very grateful to the several corresponding secretaries, but please do not send any of the reports to me—*always send them to Jackson direct.*

One of the many magnificent features of the B. Y. P. U. work is that it is for the old and young alike, full of interest and profit. For the little folks there is a special preparation of "studies" known as the Junior B. Y. P. U., a full page being devoted to this feature of the work every week in *The Baptist Union*, in addition to the monthly issue of their own paper.

Up to date, I know of but one Junior Union in the State, and that is at Water Valley. Hope they will give us a report next week. But while we have not the Juniors organized yet, it would be well to have them attend the meetings right along and be made to feel that they are an important part of the church membership themselves, right now, while they are young.

Our Lord directs, not only that the old sheep be fed, but likewise the lambs, the little ones as well. Almost any converted boy, by proper attention, and it won't take much, but it will take some, can be so developed, as to be able to conduct a prayer meeting by the time he is fifteen or sixteen years old. The time has always been here, when our boys and girls just getting into their "teens" should be taught to engage actively in church and Christian work. In my own day, our churches and leaders have sinned against God with a high hand, and done almost irreparable wrong to "these little ones," inflicting great damage upon his Kingdom, by not taking the young Christians, lovingly in hand and training them for service in His vineyard.

All the readers of *THE BAPTIST* do not see the Bible Readings elsewhere, so I will give the readings for the little folks one week, just to see how we like it. Let parents call their attention to them and have them to read carefully for one week, and see if they will not like it well enough to continue the pleasant task daily.

Monday, February 11—Matt. 12:43-45.

Tuesday, February 13—Matt. 12:46-50.

Wednesday, February 14—Matt. 18:1-6.

Thursday, February 15—Matt.

13:7-9.

Friday, February 16—Matt.

13:10-12.

Saturday, February 17—Matt.

13:13-15.

Sunday, February 18—Memorize Psalm 100:3-21.

What fruit we should bring forth? See Galatians 5:22-23.

Have them to read from their own Bibles, you explaining the meaning, like a dutiful parent, and see if they do not fall in love with it.

THE DAILY READINGS.

Monday, February 12—Numbers 24:10-25.

Tuesday, February 13—Numbers, (25) 26:1-4 (5-50).

Wednesday, February 14—Numbers 27.

Thursday, February 15—Numbers 28:1-15.

Friday, February 16—Numbers (29):30.

Saturday, February 17—Numbers 31.

Sunday, February 18—The sin of liquor selling; how to end it.

Habakkuk 2:1-17—(Temperance meeting.)

The daily readings appear in full in *The Baptist Union*, and are inserted here by permission.

THE CRYSTAL SPRINGS B. Y. P. U. had one of the best meetings of the new year last Sunday.

The meeting was led by Miss Dora Bennett, one of the school girls.

The subject "Things That Endure" was well studied out by her and consequently a most excellent program was rendered. Miss Dora had put her remarks on paper and they were so good that the society requested them for publication in *THE BAPTIST*, which we send with this report.

Our union is growing in members and interest. Many are being developed who but for our union would not be.

ANNIE VINING,
Cor. Sec'y.

"THINGS THAT ENDURE."

(Read before the Crystal Springs B. Y. P. U., February 4, 1900, by Miss Dora Bennett.)

MY FRIENDS:

I am to speak of things that will endure, and when I look through the whole realm of nature, my mind can not find a single object that will last or has lasted without change of form. We are always talking about the eternal hills, and David speaks of them as enduring

forever about Jerusalem, but their proud forms that were compared to God's being around about his people will all melt away and be rolled up as a scroll in that day of the Lord. The proud monarch of the forest sending his branches outward to the breezes of heaven and his roots deep into the soil of the earth, that tree that has waved proudly to the breezes for centuries and has grown stronger for the very fact that it has weathered the gales of the mountain will soon decay and fall to the earth, to be returned to indistinguishable dust, and it will be forgotten. We look with great admiration on the pyramids, that have stood without apparently losing any of their beauty or without yielding to decay, those silent sentinels of the centuries that have looked down on the history of the past forty centuries, but yet their doom is sealed, and after thousands of more years shall have rolled away, these proud witnesses of the past will have crumbled into the dust. The hands that piled the pyramids against the skies have long since withered away, and yet the pyramids stand but the soul that lived, pulsed, and throbbed in the bosoms of the slave that built the pyramids will live on through the countless ages of God. Everywhere we look around us we see change written, the mightiest powers of the earth have passed away like a troubled vision over the breast of dreaming sorrow, new empires have risen and sunk like bubbles on the water. Caesar fought and won a world-wide em-

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pire, but it did not stand, Alexander the Great conquered the kingdoms of the earth, and wept for more worlds to conquer. Charlemagne founded a world empire, yet none of these empires have lasted because they were founded on those things which are evanescent.

The only thing that will endure is the *soul* and the *good* that we do. Daniel Webster said that if he wanted to leave a monument that would last he would not make it out of marble for that will crumble away and I would not make it out of brass, for said he, that would canker and pass away, but I would leave my name written by kindness on some human heart for that is the only thing that will survive the wreck of nature and the crush of worlds.

Let us all try by the belief that we have in God the Father, and the love we have for our fellow beings, and the love we have for the Master's cause to so live and do that we will leave unperishable principles instilled into the minds of our associates, that our examples will live on forever. The little alabaster box of ointment that perfumed the feet of Christ, still casts its odor throughout the world and as long as eternity stands, the cup of cold water will stand, and the tacking in the stranger, will stand.

AT MAGNOLIA.

The Magnolia B. Y. P. U. was led by Prof. W. H. Rowan. Topic: Lesson—"Send me," found in Isaiah 6:1-10. Attendance twenty-three.

Respectfully,
ELLA ROBERTS, Secretary.